

THE FRONTIER GUARDIAN.

BY ORSON HYDE.

KANESVILLE, IOWA, WEDNESDAY MORNING, OCTOBER 30, 1850.

VOLUME II.--NUMBER 20.

The Frontier Guardian.

PUBLISHED SEMI-MONTHLY, BY
ORSON HYDE, EDITOR AND PROPRIETOR.

TERMS OF THE GUARDIAN.

One copy, one year, in advance, \$2.00
One copy, six months, \$1.00
Single number, 10 cents while semi-monthly

Rates of Advertising in the Guardian.
One square (16 lines long), one insertion, \$1.00
Each additional insertion, .50
A reasonable discount made to such as advertise by the quarter or year.

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AGENTS FOR THE GUARDIAN.

H. Mowen, our traveling agent, between this place and St. Joseph, Mo.

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Samuel Harrison, Philadelphia, Pa.

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From the Millennial Star.

Restoration of the Gospel.

BY ELDER J. D. ROSS.

When we speak of any thing being restored, it is evident that we believe that thing has been lost; now to persons that are unaccustomed to reflect seriously upon the nature and spirit of the religion of Christ, it certainly sounds very strange in their ears to hear the restoration of the gospel spoken of. From the traditions they have inherited from their forefathers, it appears to them the height of absurdity to speak of restoring what (they suppose) was never lost. By a careful perusal of the scriptures of the Old and New Testaments, we discover that different nations, who had been blessed with the light of the gospel, lost through their transgressions the glorious privileges it conferred upon the sons of men. Take for example, the children of Israel, when their deliverance from Egyptian bondage was effected through the instrumentality of the prophet Moses, and were led to Mount Horob, where the statutes and judgments were delivered to them, by which they were to live. These statutes and judgments were the statutes and judgements of the gospel. The apostle Paul, in his epistle to the Hebrews, while speaking of the children of Israel in the wilderness, says, "unto them as unto us was the gospel preached, but the word preached did not profit, not being mixed with faith in them that heard it." By their disobedience to the counsel, and instruction imparted from time to time by the "judges and counsellors" appointed over them by the directions of the spirit of God, they proved unworthy of the glorious gospel law. At this period the light of heaven shone too bright for minds darkened by unbelief, therefore God placed them under an inferior law, to that taught by their judges and counsellors; hence the language of the apostle, "the law was added because of transgression till the seed should come." Now if the law was added because of transgression, as we are positively informed it was, it was a curse to them, inasmuch as it dimmed the brilliant light of the gospel splendor that had been taught them at mount Horob. Here, then, we find a people that were blessed, and favored of heaven above many nations, yet they lost the gospel, and were placed under a law, by the observance of which salvation could not be obtained; "by the deeds of the law no flesh could be justified." For a long period this darkness continued to hover over and around the Hebrew nation; but a bright day dawned upon the world, the fulness of the time had come, and God sent forth His Son made under the law, to redeem them that were under the law, that they might receive the adoption of sons. Under the former law they could only be received as servants, but now the gospel was restored, they could be admitted through the law of adoption (the gospel law) as sons or heirs of God, and joint heirs with Christ. The apostles were sent among the Jews, to apprise them of the privileges restored to them as a people; the world having come, the kingdom was organized among them. When the Pharisees demanded of Christ a sign when the kingdom of God should come, he replied, "Ye shall not say to here, or lo there, for behold the kingdom of God is within you" (or among you). Again, we find the Savior using the following remarkable language, when the heads of the nation had rejected him, who was therefore cast out of the kingdom of God: "The kingdom of God will receive a commission to go out in the way of the Jews, until they have filled the gospel to the uttermost corners."

Speaking of the restoration of the gospel in the last days, John says, "and I have made myself living in the midst of nations, having the everlasting gospel to preach to

the Baptist, our Savior himself, and the apostles delivered to that nation—they cried out 'repeat, for the kingdom of heaven is at hand.' The kingdom had not come, but it was at hand; but after it had come, the Savior was compelled to inform them that it would be taken from them, because they did not acknowledge the constituted authorities of the kingdom; perhaps they were grieved, because heaven did not see fit to consult their feelings upon the appointment of the king and his officers, together with the laws, ordinances, precepts and commandments of the gospel. If they were grieved (as it seems they were) they troubled themselves about what they had nothing whatever to do with; the consequence of their rebellion was the loss of the kingdom and the gospel law a second time.

The Gentiles who had been a long time wandering in midnight darkness, had the gospel introduced among them. In glancing at the life of the apostles, as recorded in the Acts, we read of Paul and Barnabas preaching in a certain city, and when the Jewish rulers contradicted and blasphemed, Paul and Barnabas waxed bold and said, "it was necessary that the word of God should first have been spoken to you, but seeing that you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." One of the same apostles, says in one of his epistles, "the Jews were cut off because of their unbelief; they had eyes, but they saw not; ears, and they heard not, lest they should see with their eyes and hear with their ears, and be converted and I should heal them." Again were the Jews shut out from the light of heaven for time; in a word, they had lost the gospel, and must continue for a time in their darkness, as the Gentiles had done before them: the latter now have the gospel, the former have allowed them the remission of sins? They have allowed them to be governed by its principles? would to heaven I could answer in the affirmative; but the existence of the many different religious sects, all opposed to each other, the tyranny and oppression so generally practised under the garb of religion, and the entire absence of the doctrines, precepts, and commandments of the gospel of Christ would most positively contradict the assertion. The love that was manifested among the Saints in apostolic times is not now to be found in the religious world; and where can we go to find a church with apostles and prophets, and all the attendant blessings that in former ages were enjoyed by the simple followers of the meek and lowly Jesus? It is an old saying, and a true one, that a tree may be known by its fruit, but if we judge by the fruit the Gentiles have brought forth, the tree must be corrupt indeed; the power of God that used to attend the gospel have entirely disappeared from among them. When our Lord commissioned His apostles to go forth and preach the gospel, He informed them they that believed and were baptized would be saved, and these signs should follow them—"in my name they shall cast out devils, speak with new tongues, lay hands on the sick and they shall recover." Now inasmuch as these signs do not attend upon the religion of the present generation, it is a plain, pointed testimony to every thinking man, who for a moment allows his mind to reflect upon the promises Christ made to them that believe, that the religious world do not believe in the religion taught by the apostles of Christ, but are led away by the cunning craftiness of men, whereby they lie in wait to deceive, we may be assured of this glorious truth, that if we can find a people on the earth that are simple enough to allow themselves to be taught the same principles, and to practise the same precepts that were taught and practised by the Saints in the days of Christ, and the apostles of old, we will find a people enjoying the same blessings and privileges enjoyed in former times. Now the fact that the professed ministers of the gospel claim no authority by present revelation from heaven, nor yet teach first and then baptize, and afterwards lay their souls on believers that they might receive the gift of the Holy Ghost, together with their total denial of the necessity, and of the intention of the Lord to continue the gifts of the spirit with the church in all ages, until the Saints were made perfect, naturally brings to our minds the saying of Paul in his letters to Timothy. Speaking of the great falling away that would that place, he says, "they have a form of godliness, denying the power thereof; from such two away." The foregoing language is fully manifested among the religiousists of the present. "From such turn away." But where shall we turn to, since the gospel disappeared from among the Gentiles, just as it did from among the Jews in the day that the Savior and his disciples appeared among them as the restorers of the gospel their forefathers had lost. In those days the gospel was restored to the Jews first, because their nation was the last that had it in their midst; but we remember that the kingdom was taken from among the Jews and given to the Gentiles, and the Gentiles, as the Jews had done before them, rendered themselves unworthy, and consequently lost the glorious gospel light. In mercy to save, God has sent His Son to restore the gospel law to the sons of men. For the same reason that it was first preached to the Jews, in preference to other nations in the days of Jesus, it is necessary that it be first preached among the Gentiles in the last days. The ministers of God will receive a commission to go out in the way of the Jews, until they have filled the gospel to the uttermost corners."

If I hear a man say, "I will quit taking the Guardian," I look out for that man.

If I hear a man say, "I am a Christian," I look out for that man.

If I hear a man say, "I am a Methodist," I look out for that man.

If I hear a man say, "I am a good man, yet he may err in judgement," I look out for that man.

If I hear a man say, "I always look out for that man," I look out for that man.

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WEDNESDAY, OCTOBER 20, 1850.

Minutes of the Conference of the Church of Jesus Christ of Latter-day Saints, held at Kanesville, Pottawattamie County, Iowa.

SUNDAY, October 8th, 1850.

The Conference having assembled at ten o'clock, A. M., James Allred, President of the High Council of the Church at Kanesville, was chosen to preside over this Conference. Elders James Sloan and Daniel Mackintosh were also chosen to act as clerks, and Elder David Canland, as Reporter for the Conference. The choir then sang the hymn on the 50th page, after which, Elder Geo. Coulson was called upon, and opened the meeting by Prayer. The choir then sang the hymn on the first page of the English edition.

The President requested the sheriff, who was present, to wait upon strangers and set them seated. He then said that the brethren ought to meet together often, and urged the necessity of the Saints attending all meetings, and the strict propriety of all ordained officers joining their respective quorums, and all members joining the branches of the Church to which they belong. He said, we are looking for better times than we have ever had, and all blessings must come through certain appointed channels, and that is my reason for enjoing these things upon the brethren.

Elder Lyman Stoddard, traveling Elder in this region of country, then arose, and said, my time is limited, and shall say but little, my heart is full and would like to speak much. I am full of the spirit of the Lord to help build up the kingdom of God, as your servant through this country. There is so much of the spirit of the Lord given to the elders of Israel, that it almost draws the contents of their hearts out of them. As good progresses, so does evil; the work of God is now more rapidly progressing than at any other time that I have known of for some time. There is an opposing spirit, and will be until the appearing of the Savior. Time will not permit me to say much on any subject I may touch upon—my theme is to do all the good I can. I had, according to my appointment to travel through this region, and have selected some to speak in the branches—the greater part have done well, but there are some exceptions, for some have been complained of, and which I only lately found out—yet I rejoice in the general good. I rejoice to see the rapid progress of the truth. The spirit of God is with his Elders, and by this course we find out the opposite. It is not strange, that these opposing spirits have been, and will be all the time. Latter-day Saints are doing well; but there are some dirty sheep who cannot keep themselves clean. There are some disaffected spirits amongst us, and will be so until the day the Savior comes. There is one thing that I want to say to the people here to day. I hope to see you more frequent. There are some English, Welsh and Eastern members, who complain that there is not so much teaching here as was there, and so they murmur. You are aware of the mighty work to be done. I must caution you, who have not received instructions on this land, not to murmur, but be patient. I fancied, when I gathered that I would hear all truth—no lies; all reverence—no profanity, &c. I say hold still, and you shall see that all things will work together for good to those who love God. We must hold to what we have learned, and wait patiently until the day of revelation. Keep sacred what you have, and more shall be given. Remember the channel of communication—remember the destruction of the earth by fire, and this must be the result of the labors of the Saints. I see its greatness. Be stirred up then, and feel the importance of the work, and do not murmur.

There is a class of people in our midst who are trying to sow dissensions. I have heard of the men who sow discord and who are traitors, and I look upon them and despise them more than than the drunkard. I have been, as you may be, tried by hearing swearing, and seeing drunkenness. They point to Kanesville as the drinking hole. I know of the secret combination to overthrow the people, and I look upon them as worse than the drunkard; but let us hold on to what we have received and seek for more blessing. One has taught that a certain President, (Joseph Smith,) died under transgression, and that we are in transgression, but we are not. First take the Apostleship; but I will give you two keys so as to prevent imposition. The first key is, that no man unless an apostle, who has the keys of the apostleship has power to organize, lead, control, or build up this church. Strang was never fully brought into the priesthood; but he is as John D. Parker says he (Brewster,) is, a bastard of bastards.

A drunkard has some good traits, he may be used and saved, but a traitor can never be made a heaven of this earth; we cannot be wafted away to any other clime which is the result of otherman's labor. The second key is, that although he may be an apostle or prophet, follow him not unless he has the records of the church with him, therefore let not your minds be deceived, for you need not be deceived if you are guided by these two keys. I have held on to some to save them from Strang and others—they will follow unwise and uncalled sheep if they will, say let them go—take encouragement then.

We were compelled to take claims up north—we should have done this and have secured them. The Gentiles are getting possessed above and below us, and in our midst, they are getting Gentile friends, &c., perhaps it is all right. I want every man to be prepared to go to Valleyward. I am here in mind while Iarry, but still have to go to the valley. I have made many other sensible remarks, and concluded by saying a blessing upon the people, and that they might be made wise, as we are in a state of confusion. The whole of their remarks, the hymns, etc., etc., to some extent, were written by the 13th page.

The President then adjourned the session of the several officers of the Church, before

the Congregation, in the following order, for their acts: to sustain them in their respective offices, or make their objections.

On motion, Brigham Young, was sustained President of the whole church. Heber C. Kimball was sustained 1st Councillor, and Willard Richards 2d Councillor and historian of the Church.

On motion, the Quorum of the Twelve Apostles were unanimously sustained. On motion, Hyde, President; P. P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards.

The High Council in the Valley, were unanimously sustained.

On motion, John Smith, Patriarch of the whole church, was unanimously sustained.

The first Presidency of the seventies in the Valley, were unanimously sustained: Joseph Young, Levi Hancock, Zera Pulsipher, Henry Herryman, A. P. Rockwood, Benjamin L. Chapp, and J. M. Grant.

On motion, N. K. Whitney, Presiding Bishop of the whole church, was unanimously sustained.

On motion, Elder Orson Hyde was unanimously sustained Presiding Elder of the Church East of the Rocky Mountains.

On motion, the High Council of Pottawat-

amie county, was unanimously sustained consisting of James Allred, President, Ira Oviatt, Wm. W. Lane, George Coulson, Jonathan Browning, Jacob Bigler, George W. Harris, Lyman Stoddard, Jacob G. Bigler, Henry W. Miller, Noah S. Bulkley, Jerome M. Benson.

On motion, W. W. Lane, was sustained as head bishop of Pottawatamie County, and Jacob G. Bigler and Lorenzo Johnson his Councillors.

On motion, Wm. Draper, Sen., as Patriarch of the Church in Pottawatamie county.

On motion, Lyman Stoddard, was unanimously sustained President pro tem, of the High Priests' Quorum.

The President then remarked that he only thought those to be true Saints who were willing to be used at all times for the welfare of the Church, for such were only the true Saints.

The cases of the Nichnabots and Silver Creek brethren were explained by Lyman Stoddard.

After which a vote was taken respecting the acts of the High Council in Cutting on the following persons, which was unanimously sustained. Calvin Beebe, Jacob Myres, Michael Jacobs, Reuben P. Hartwell, Herman Abels, Dewis S. Dalrymple, Jehiel Hildreth, Dana Jacobs.

The case of Jabez Durphy, who had been cut off from the Church in Carterville branch, was then presented by Elder James Brown, President of that branch, and unanimously approved.

The case of Erastus H. Derby, who had been cut off from the Church by Wm. W. Lane, the presiding Bishop of the Church at Kanesville, was presented, and the act of the Bishop was unanimously approved of.

On motion, Lyman Stoddard, was unanimously sustained as messenger of the High Council or traveling Elder in this county.

On motion, Joseph S. Clark, was unanimously sustained as President of the Elders' Quorum.

On motion, James Powell, was sustained as President of the Priest's Quorum.

On motion, the acts and course pursued by the Frontier Guardian, was unanimously approved of.

Elder Geo. Coulson spoke upon the subject of Election and Reparation. Men now choose to say they will follow the church no longer, let them have their choice. There are men like Strang who are angels, sent to gather out all who offend—let them go and wander from us world's without end. Here then is their liberty. Here then is the only true liberty. Twice a year you have a chance of electing your officers, and you now have the time to seal the choice of their own desires upon their own head. I say—give them their choice.

The meeting was then adjourned for one hour.

PHILADELPHIA, Oct. 2. Met agreeable to adjournment. Opened by prayer by Elder Stoddard.

Elder Geo. Coulson spoke upon the difference of situation of the Saints now and our years ago, of his mission through the country to gather teams to send for our helpless brethren on the Mississippi; his facilities for knowing the situation of the Saints here; the hardships of the Mormon Battalion; the harassing report of the rejection of government officers by the Battalion, and consequently the expulsion of the Saints from Iowa. The entire dependence of all men upon his fellows. He also spoke of the revelation given by some one that winter, that the Lord would often the hearts of our enemies from time to time. The extreme preservation of the Saints through that winter is a miracle, to this conclusion we are forced to say that it is equal to Israel's time.

Yet when spring opened the fields seemed with food for man and beast. He then adverted to the reports from Salt Lake, the prosperity of the new infant colony, the fulfillment of that prophecy. The territorial Government given; the disposition to have some voice in the organization. Does this prove that we are rejected? say, verily, no. He explained the liberty of voting twice a year for all your officers. Does this show tyrannical power in Brigham or any other officer? No. It is to today for any other election, you have a right to put him or them out of office. Indeed, he is in state of mind to do so.

The female class is a host of any community, and she is acknowledged to be the depository of the true virtues. Let her be exalted, and a nation prosper.

Does the woman vote in the Kingdom of God? No. She has the records of the church with him, therefore let not your minds be deceived, for you need not be deceived if you are guided by these two keys.

I have held on to some to save them from Strang and others—they will follow unwise and uncalled sheep if they will, say let them go—take encouragement then.

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The cases of the Nichnabots and Silver Creek brethren were explained by Lyman Stoddard.

After which a vote was taken respecting the acts of the High Council in Cutting on the following persons, which was unanimously sustained. Calvin Beebe, Jacob Myres, Michael Jacobs, Reuben P. Hartwell, Herman Abels, Dewis S. Dalrymple, Jehiel Hildreth, Dana Jacobs.

The case of Jabez Durphy, who had been cut off from the Church in Carterville branch, was then presented by Elder James Brown, President of that branch, and unanimously approved of.

The case of Erastus H. Derby, who had been cut off from the Church by Wm. W. Lane, the presiding Bishop of the Church at Kanesville, was presented, and the act of the Bishop was unanimously approved of.

On motion, Lyman Stoddard, was unanimously sustained as messenger of the High Council or traveling Elder in this county.

On motion, Joseph S. Clark, was unanimously sustained as President of the Elders' Quorum.

On motion, James Powell, was sustained as President of the Priest's Quorum.

On motion, the acts and course pursued by the Frontier Guardian, was unanimously approved of.

Elder Geo. Coulson spoke upon the subject of Election and Reparation. Men now choose to say they will follow the church no longer, let them have their choice. There are men like Strang who are angels, sent to gather out all who offend—let them go and wander from us world's without end. Here then is their liberty. Here then is the only true liberty. Twice a year you have a chance of electing your officers, and you now have the time to seal the choice of their own desires upon their own head. I say—give them their choice.

The meeting was then adjourned for one hour.

NEW YORK, Oct. 2—7 P.M. Met agreeable to adjournment. Opened by prayer by Elder Stoddard.

Elder Geo. Coulson spoke upon the difference of situation of the Saints now and our years ago, of his mission through the country to gather teams to send for our helpless brethren on the Mississippi; his facilities for knowing the situation of the Saints here; the hardships of the Mormon Battalion; the harassing report of the rejection of government officers by the Battalion, and consequently the expulsion of the Saints from Iowa. The entire dependence of all men upon his fellows. He also spoke of the revelation given by some one that winter, that the Lord would often the hearts of our enemies from time to time. The extreme preservation of the Saints through that winter is a miracle, to this conclusion we are forced to say that it is equal to Israel's time.

Yet when spring opened the fields seemed with food for man and beast. He then adverted to the reports from Salt Lake, the prosperity of the new infant colony, the fulfillment of that prophecy. The territorial Government given; the disposition to have some voice in the organization. Does this prove that we are rejected? say, verily, no. He explained the liberty of voting twice a year for all your officers. Does this show tyrannical power in Brigham or any other officer? No. It is to today for any other election, you have a right to put him or them out of office. Indeed, he is in state of mind to do so.

The female class is a host of any community, and she is acknowledged to be the depository of the true virtues. Let her be exalted, and a nation prosper.

Does the woman vote in the Kingdom of God? No. She has the records of the church with him, therefore let not your minds be deceived, for you need not be deceived if you are guided by these two keys.

I have held on to some to save them from Strang and others—they will follow unwise and uncalled sheep if they will, say let them go—take encouragement then.

We were compelled to take claims up north—we should have done this and have secured them. The Gentiles are getting possessed above and below us, and in our midst, they are getting Gentile friends, &c., perhaps it is all right.

I want every man to be prepared to go to Valleyward. I am here in mind while Iarry, but still have to go to the valley. I have made many other sensible remarks, and concluded by saying a blessing upon the people, and that they might be made wise, as we are in a state of confusion.

The whole of their remarks, the hymns, etc., etc., to some extent, were written by the 13th page.

The President then adjourned the session of the several officers of the Church, before

GOOD NEWS

FOR THE
CARTERS.
NEEDHAM & FERGUSON,

OF THE
DESERET HOUSE.

OR
THE
BLUFF STORE.

WEINGOLD & CO.,
KANSAS CITY,
Missouri.

BRINGING forward and ready for the New Year, new and improved goods, in preparing that no article or part shall be wanting to render the house a comfortable stopping place; and the table well supplied with the best the town affords. At this point in the history of the Deseret House, we are to be the fountain source of the most valuable articles for gold miners, and travelers, in the country.

Particular attention will be paid to the stable department, and the security and comfort of all under his charge.

WILLIAM MILGATE.

A few boarders can be accommodated 100.

Kaneville, Mo., August 7, 1850.

Wool for sale.

X large or small quantities by NEEDHAM & FERGUSON

THE
BLUFF STORE.

WILL our friends aid the public generally

to give us a call? We are now prepared to receive visitors, and exhibit our choice and extensive assortment of

SUMMER AND FALL GOODS.

BROADCLOTHS—Cashmere, Batting, Flannel, Plan-

ches, Drills, brown, white and blue; Cotton-</

POETRY.

GIVE ME THE HAND.

Give me the hand that is warm, kind and ready;
Give me the hand that is calm, true and steady;
Give me the hand that will never deceive me;
Give me the hand that I may always believe.
Soft is the hand of the wise woman;
Hard is the hand of the rough sturdy peasant;
Soft palm or hard hand it matters not where;
Give me the grasp that is friendly forever!
Give me the hand that is true as a brother;
Give me the hand that is honest, true another;
Give me the hand that has never failed me;
Give me the hand that I may always believe.
Lovely the palm of the fair, blue-violet maiden;
Ugly the hand of the workman o'er his labor;
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly forever!

Death.

BY LEIGHTON HUNT.

Death is a road our dearest friends have gone;
Why, with such beauty to say, "Look on!"
I go repeat, but I cannot be tried;
Not move in him on the immortal side.
Mother's have passed it; fathers; children; men;
Women, who look not to behold again;
Soft is the traveling on the road to Death
But gall hath passed it? Men not fit to die?
Oh, hub—hub for that made us all, in by
Human were all; all men; all born of mothers;
All our own selves in the worn-out shape of others;
Our used, and oh! be sure, not to be ill-used bro-
thers."

MISCELLANY.

Written for the Frontier Guardian.

THE MAGIC RAVEN.

BY CHARLIE.

Between Montreal and Quebec, on the St. Lawrence, is a point known as Rockwing. It is situated on the Canada side of the river, and derives its name from the peculiar form of a ledge of rocks in the neighborhood.

During the last war between United States and Great Britain, Captain McCoy became so unpopular among the royalists, that he resigned his commission in the army, and retired from military service. In the vicinity of Rockwing, he erected a large and commodious dwelling, known as Rockwing hall. The following year he moved his little family, (consisting of his wife and only daughter of twelve years,) to this new home. Having been accustomed to the bustle and excitement of military life, the captain had imagined that the retirement of Rockwing would be somewhat irksome; but he was much gratified to experience, that the society of his amiable wife and interesting daughter, afforded him more real pleasure, than the tumultuous din of marching troops, or the bloody carnage of the battle field.

The long winter days were chiefly spent in doors, sometimes whiling away the sluggish hours in innocent recreation, but more frequently in gleanings useful information, from the captain's well selected library.

Several years passed away in uninterrupted tranquility, nothing of importance occurring at Rockwing, till the fall of '19, when Ellen was sent to a boarding school in the neighborhood of Quebec. The following winter was spent less agreeable by the McCloys, than any that had passed since their residence at the Hall. The sadness occasioned by the absence of Ellen, was visible in the countenance of every one. The leader and life of their amusements was gone; that voice which had given so much animation and hilarity to their conversation was heard no more.

Each succeeding mail brought intelligence from Ellen, and the Captain was pleased to learn that she spent her time much more agreeable than she at first anticipated. She made rapid proficiency in her several studies, and before the expiration of the first term she excelled many of those, who at the commencement of the school were her superiors. She spared no pains in collecting choice bits of knowledge, and a mind well stored with useful intelligence was the reward of her untiring exertions.

A few days before Ellen was expected home the Captain received the following letter:

"DEAR FATHER—Next Wednesday the present term expires, and I shall be at home as soon as Sunday evening following, you need not send me, for Mr. Allender our assistant teacher has kindly volunteered his services to take me home. He will remain at the hall during the vacation. You will all be much pleased with him, for a more amiable young man than Mr. Allender I have never been acquainted with. I am nearly crazy with the idea of seeing you again soon, till then believe me to be,

"Your dutiful daughter,
ELLEN."

The Captain hardly knew what to think of Ellen's letter, which seemed to have been written in a hurried and agitated hand. He feared that her intimacy with Mr. Allender might amount to love. Not that he considered love a crime by any means, but said to his wife after reading the letter the second time, "If Ellen has been so presumptuous as to bestow her affections on a man, we may the daughter of Captain McCoy, I shall never forgive myself for permitting her to go out of my sight."

Flattering himself that she was not the same he privately awaited their return.

Sunday morning arrived, and with it came Ellen and Mr. Allender. The Captain was greatly surprised with every appearance of Ellen, and Mr. Allender was really welcome to the hospitality of Rockwing hall.

The Captain signified to Ellen that he wished to know the extent of the intimacy that seemed to exist between her and Mr. Allender.

From the conversation that lasted several hours the Captain ascertained that Ellen was engaged to Mr. Allender, and the object of his visit to Rockwing was to gain the consent of her parents to their immediate union. She gave her father an interesting account of her introduction to, and consequent acquaintance with her lover, and when he questioned her in relation to his pecuniary means, tersely plainly told him, without the least dismission, that he was the son of an indigent mechanic, and his education was his only plan.

Whilst Ellen was extolling the virtues of Mr. Allender, with all the ardor of first love, the Captain thanked heaven that her lover was a man of so much worth; but this last information he received with infinite regret, when he learned that he was an obscure school teacher, depending upon his occupation as a pedagogue for a maintenance, he at once denounced the idea of their union. No matter how much he might respect Mr. Allender as a gentleman, he could not for a moment entertain the idea of permitting Ellen to marry a man so much beneath his circumstances.

Ellen in her enthusiasm had imagined that being poor was no objection to Mr. Allender; she considered that "true merit" was "real worth" though cherished in obscurity. You can only imagine the surprise with which she listened to her father's objection. She fell at his feet and entreated him to recall his cruel resolution, declaring in accents of despair that she could not exist separated from her lover. Her father raised her to her feet and endeavored to soothe her agitated feelings, but his determination was unshaken and his injunction peremptory.

Ellen lost no time in communicating to her lover the result of this unhappy interview with her father. He received this intelligence which seemed to crush his brightest hopes with as much fortitude as he could summon under the circumstances. He told Ellen that the barrier was not insurmountable and he was yet determined to render himself worthy of her hand. Several plans for arriving at distinction suggested themselves to his excited mind. The army, the sea, the bar, the pulpit, and the press, each in turn occurred to his imagination. At last the idea of visiting the diamond washings of Brazil received the sanction of his own feelings, and the hesitating assent of Ellen. He made preparations for immediate departure and in six days was sailing through the gulf of St. Lawrence on board a vessel bound for the South American coast. The vessel touched at Havana, on the Island of Cuba, at which place they remained several days. During this stay at Havana, Mr. Allender was joined by several enterprising young men bound on the same expedition. From Havana they had a quick and pleasant passage to the coast of Brazil, where they arrived early in July. The weather was exceeding hot, and crossing the plains exposed to the scorching rays of a tropical sun, was an undertaking of no little moment to persons bred in a northern climate; yet Mr. Allender feared no hardships, he was willing to suffer every privation for the sake of Ellen.

The little company organized, and the hero was unanimously elected Captain to lead them through the wilderness before them. They pursued their journey into the interior, over the immense savannas which characterize this portion of South America; nothing of consequence occurring to impede their progress till they arrived on the banks of a small branch of the Amazon. Here they encamped for the night, wholly unconscious of their impending fate.

The following morning they arose as usual and prepared to prosecute their journey. It was a beautiful morning—the sun was just peering above the horizon. It is a prairie country and sunrise here is not unlike a sunrise at sea. It was a beautiful prospect, and all were animated by the interesting scene.

An hour passes, and the scene is changed, a heavy murky cloud hangs over the little valley, which, appearing, soon hides the entire sky. An unusual darkness broods around—an awfuloding silence reigns—the air is perfectly suffocating, and it is with extreme difficulty that this devoted group can retain their breath. Not a breath of air is stirring. It seems as though the winds had conspired and refused to blow a wholesome breeze. The clouds of death cover around this little company. Several are seized with an "infant weakness," and fall "death struck" to the ground, their lips, "pale quivering" and their bodies writhing with "despairing pains," depicted by the most appalling groans. Our hero looks on this sickening scene alone unfeigned, and for a moment witnesses the ghastly forms and beamless eyes of his fallen companions. A moment more, and the "plague spot" appears on his own body, and he too falls among his dying comrades. One or two terrific shrieks are heard and all is still as the grave. The angel of death flaps his "raven wings" over this desolate valley.

An other hour passes and the scene is again changed. The sun reappears in his glory and sheds his glistening rays over the dead of the prostrate group which has fallen victim to a local pestilence disease, untended and unattended. An old man with long flowing beard and uncovered head approaches the spot and in silence views the dead. He comes near the spot where Mr. Allender lay and takes his cold hand within his own, and retained it till warmth returned. The vital spark had not taken its flight, and he soon opened his eyes and rose to his feet—was restored and the saved in the face of the aged stranger with silent amazement. The old man observing a look of alarm that manifested itself in the eyes of the Captain, and the rest of the party, turned his gaze of fear that pass through the eyes of those that pass through the world.

Like salt—because it relieves.
Like pepper—because it often sets one on fire.
Like sugar—because it sweetens.
Like soap—healing it often the flesh of a change.
Like oil—because it makes us happy.
Like a man—because he is here today and gone tomorrow.

Like a woman—because there is no man.
Like a child—because it makes one too a child.
Like a dog—because it makes us happy.
Like a cat—because it makes us happy.

Like a man—because he is here today and gone tomorrow.

Who from motives of love, likes loves infallibly and eternally.

is carrying out this malignant plan. He declares that he himself saw you die, and was commissioned by you to carry your dying blessing to Ellen. By his insidious smile and seducing conversation, he has succeeded in ingratiating himself into the favor and confidence of both Ellen and the Captain. He has secured the promise of Ellen's hand.

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A terrific yell from the summit of the bluff again started our hero to his feet, wondering what new horrors could be added to those already witnessed. An Indian mounted on a huge buffalo came thundering down the declivity. As they approach the circle of skulls the Indian cried out in a voice of thunder. "What means this intruder? Who is so presumptuous as to obstruct my mighty tour? Let him instantly remove by the gods, I will dash him in pieces." Mr. Allender needed not these threats, but continued counting the money with increased constance. The Indian continued to yell with rage. The buffalo pawed the ground with fury, made a tremendous leap in the air, as if he would go quite over the circle. When he struck the ground the earth opened, and both Indian and buffalo was swallowed up in the chasm. The earth closed over these last intruders, the skulls dispersed, our hero finished his task, and received the magic rod.

This, by some, is considered a metaphor, [not something they have met before, but an allegory] typical of the fact that all men who have to plead guilty to "I owe"—are so easily cowed.

Cyathula, young ladies, who being very seashell indeed, were changed into islands by Neptune, out of pure compassion.

Helen, a young lady who did behave prettily by any means; in fact, it seems as if the d—l was in her—hence her name.

Hip-polic, Queen of the Amazons, who made Hercules a very handsome present. Such was her urbanity, that she obtained the name of High polite.

Dev-dam-ia, Daughter of Lycanades, and probably the origin of Richard the Third's well known speech, "Down, down to hell and say I sent thee thither."

Deuc-alion, Duke of Thessaly, and lionized for having peopled the world after the deluge.

Hier-on-y-mus, A King of Sicily; and not the American Champion of the ring in a row.—[N. Y. Spirit of the Times.]

FRONTER HOUSE.

MORE GOLD DISCOVERED!

TREMENDOUS EXCAVATION!

A NEW VARIETY STORE.

J. E. JOHNSON, would respectfully inform the citizens of Kanesville and adjoining counties, and Emigrants to Salt Lake, California and Oregon generally, and every individual person in particular; that he is constantly receiving and keeping constantly on hand for sale at his LARGE and commodious, NEW FRAME STORE, where he has just opened at the SIGN of

EMPIRIUM OF THE WEST.

A general assortment of Staple Goods: Consisting in part of Broadcloths, Cambric, Flannel, Cottons, Browns and Bleached Draperys, all varieties, Drilling, Checks, Hickory, Plaid, Ticking, Prints, Madras, Cost Trimmings, Linseys, Ginghams, Linens, Flannels and Velvets.

ALSO, A full and general assortment of FANCY GOODS, Jewelry, Toys, Trinkets, Fine Linens, Dres and Bonnet Trimmings, Hair, Glue, Sand Paper, Instruments, Sauff, blacking, &c. WINES, BRANDIES AND LIQUORS of the choicest kinds for medical use.

ALSO, A very large and splendid assortment of Family and Patent Medicines; Thomsonian and Botanical do.; Ague and Fever Medicines, (warranted to cure,) and every article in the medicine line ever called for in this country.

A variety of Crockery and Glassware, Tools and Cutlery, Powder, Lead, Shot, Cakes, Candy, Soda, Seltzer, Salt, Flour, and a variety of Ready Made Clothing, and a thousand articles to numerous uses.

There is also connected with the above establishment and in the same Row an extensive

BAKERY AND CONFECTIONARY ESTABLISHMENT

EMIGRANTS LOOK HERE.

The subscriber has opened an extensive Bakery and Confectionary Establishment in Emporium Buildings. When Hard Bread, Crackers, Loaf Bread, Pies, Cakes, Cider, Soda and other wholesome Beverages. Tobacco, Cigars, Nuts and fruit, and every kind of Refreshments that are to be had in the country, kept constantly on hand. Groceries and Eating houses supplied on reasonable terms.

J. E. JOHNSON.

TRUNKS! TRUNKS!!

Manufactured in any size, shape and quality for emigrants. Also Spanish and Pack Saddles, Brasses, Seats, Sheetings and every thing in that line.

ALSO, A full and general assortment of Boughs, Paints, Oils and Varnishes—every kind; Two Stuffs—fresh and warranted good; Tarantine, Perfumery, Brushes, Glassware, Bottles, Vials, Corks, Glue, Sand Paper, Instruments, Sauff, blacking, &c. WINES, BRANDIES AND LIQUORS of the choicest kinds for medical use.

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It is expected the Wagon will send in the month of April, and the stage coach in May. We may be upon the road to the next year.

AGENTS FOR THE FORTRESS OF THE WEST.

H. MOWER, is at the place and St. Louis.

JOHN T. CAINE, is at the place and St. Louis.

NATHANIEL HARWOOD, is at the place and St. Louis.

PRESTON THOMAS, is at the place and St. Louis.

Elder JAMES McLELLAN, is at the place and St. Louis.

John M. BROWN, is at the place and St. Louis.

Mr. HENRY SANFORD, is at the place and St. Louis.

Mr. EASTON KELLY, is at the place and St. Louis.

Mr. VERNON H. COOPER, is at the place and St. Louis.

MATTHEW TURNER, is at the place and St. Louis.

New York City, Dr. F. M. MARSHALL, is at the place and St. Louis.

Ohio, John BROWN, is at the place and St. Louis.

Missouri, McKEE, is at the place and St. Louis.

Edward J. TURNER, is at the place and St. Louis.

NATHANIEL JOHNSON, is at the place and St. Louis.

E. M. GARRICK, is at the place and St. Louis.

States, Address of Willard, is at the place and St. Louis.

To the Chancellor of the State of Iowa, is at the place and St. Louis.

Bonney & Co., is at the place and St. Louis.

Address of Willard, is at the place and St. Louis.